

physical thinking, reasoning, feeling and talking possible. And yet he as well as Abraham is represented as having the attributes mental, and visionary, that were manifested in their lifetime through their physical bodies. This could not now be due to material relations, or be a phenomenon of matter. The molecules of their material bodies had come to rest at death, and this phenomenon must give evidence that saint or sinner are not all matter, and that neither becomes extinct at death, or passes into an unconscious sleep.

The two disembodied inner men, Dives and Abraham, enter into conversation about the situation. Dives begins it. Verse 24th, "And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue: for I am *tormented* in this *flame*." Whether Jesus ever referred to the constant fires of the valley of Ge Hirnon or not, "as a figure to represent the condition of those after death, whose names are not written in the Lamb's book of life," evidently he represents their terrible condition in this lesson by the medium of fire-flames, and continues to show that it has no end, or that "the worm dieth not and the fire is not quenched." But first he reasons of the justice of the distinction between the irreverent Dives and the patient, trusting Lazarus after death. Verse 25th, "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is *comforted* and thou art *tormented*." Dives had chosen the pleasures of a physical life regardless of its unrighteousness, while Lazarus patiently endured the suffering of a physical life that he might be prepared to enjoy a life not physical. Dives was carnally minded, but Lazarus spiritually minded. Rom. viii, 6.

Now let all caviling critics hold their peace and hear the conclusion of the matter in reference to the duration of their relative condition as taught in verse 26. "And beside all this, between us and you there is a *great gulf fixed*, so that they which would pass from hence to you, can not; neither can they pass to us that would come from thence."

Certainly if this lesson teaches anything useful to us, it is in the relation and condition of man after death and the duration of that condition. The condition is happiness on the one side and torment on the other, with no escape from the one to the other, for a fixed gulf separates them just as it had done in this life, while one trusted in carnal things for happiness and the other in spiritual things. The carnal pleasure had fled at death, leaving no joy to the life that had trusted in them.

The teaching of Jesus about paying the uttermost farthing, Matt. v, 25, 26. "Agree with thine adversary (prosecutor) quickly etc, lest thou be cast into prison, verily I say unto thee thou shalt by no means come out thence till thou hast payed the uttermost farthing," has no reference whatever to the duration of future punishment. It only teaches the certainty of it, in store for the stubborn, and the hopelessness of escape from it by resisting the prosecutor of it. It is a confirmation of Matt. xxv, 41. "Depart from me, ye cursed (ones) into everlasting (aionian) life, prepared for the devil and his angels." And here the existence of the wicked dead after the judgment is called life, an assurance of existence.

In this twenty-fifth chapter of Matt. and beginning with the thirty-first verse we have a summary of the judgment scene. "When the Son of man shall come in his glory." "And before him shall be gathered all nations." "And he shall separate them one from another as a shepherd divideth his sheep from the goats." etc. And when he shall have pronounced his judgment and heard their answers, he will wind up the scene by committing each to his place, and declares the duration of each to be the same. Verse forty-six. "And these (the wicked) shall go forth to the *aionian* (age lasting) cutting off; but the righteous into *aionian* (age lasting) life. *Emph. Diaglot*. Notice that the same Greek word, *aionian*, marks the equal duration of each condition. Now let finite intelligence be at least consistent. If the one means without end, so does the other as taught in the lesson of the rich man in hell, and Lazarus in Abraham's bosom. Here are two pivotal

texts that I wish to see reconciled to the fear-soothing criticism about the meaning of the various words rendered hell, everlasting or eternal in our English translation before I see any more of that stuff in the EVANGELIST.

Rewards and punishments are the ultimatum of Divine law, both revealed and natural in their application to intelligent man. And it is just as reasonable that punishment for a broken law will be eternal as that the reward for obedience will be eternal. But it would make this article too long to discuss this feature here:

Fear is a salutary factor in obedience always, and the fear of God's displeasure is to a Christian, what a parental fear of a child is to it, it begets love when fear is solaced by kindness and firmness in the one feared.

"The fear of the Lord is the beginning of wisdom." Psalm cxi, 10.

"Better fear him that has power to destroy both soul (life) and body in hell, (Gehenna)." Matt. x, 18.

"But I will forewarn you whom ye shall fear; fear him which after he hath killed, hath power to cast into hell (Gehenna)." Luke xii, 5. Does God bury dead bodies or burn them in Gehenna?

Here is also a teaching of Jesus in which Gehenna is translated hell and means the place or state of the unfearing dead. Such as Dives was, in spite of the belief of wise men that the "Saviour never alluded to Gehenna fire as a symbol of future punishment."

Our belief makes no changes in God's law; it can only change us. "The wisdom of this world is foolishness with God." 1 Cor. iii, 19.

We ought not to take the chances of entailing one pang of future punishment on our neighbors by the mistaken kindness of consoling his fears of it, in any other way than by securing his obedience to God's law.

He had better wade through the tribulations of fear that worketh obedience in this life, by which he may have his "robes washed and made white in the blood of the Lamb," than attempt like Dives did to live in ease and comfort here, only to find his mistake when it is too late to recall it.

"Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. ix, 20.

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